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**The Samaritans, the Earliest Jewish Sect.** Their History, Theology, and Literature, by JAMES ALAN MONTGOMERY, PH.D. [The Bohlen Lectures for 1906]. Philadelphia: The John C. Winston Co., 1907. Pp. xix + 358. Price \$2.

The researches which underly this work were undertaken first in the preparation of a thesis for the degree of Ph.D., and were afterward extended to prepare the Bohlen lectures. Professor Montgomery has produced a good piece of work, and has created a book which will reveal the Samaritans to many readers for the first time, as a people with a pathetically dramatic history, a theology well worthy of study, and a literature of some importance to the theologian and historian. The author has made both scholars and laymen his debtors by bringing the scattered fragments of knowledge concerning the Samaritans into the compass of a single volume. The book opens with an account of the rediscovery of the Samaritans by European scholars in modern times. A chapter is then given to Samaria and Shechem, and one to the modern Samaritans. In chap. iv the historical part of the book begins with a discussion of the origin of the Samaritan sect. Here Professor Montgomery shows that the narrative in II Kings 17:24 ff. does not entirely explain the origin of the Samaritans. After the destruction of the northern kingdom Hezekiah and Josiah had claimed jurisdiction over its territory, and there is evidence that down to the reform of Ezra and Nehemiah the people of the North had close religious relations with Jerusalem. It was the introduction of the rigid priestly law, and Nehemiah's intolerant effort to rule out of fellowship all whose ancestry had a foreign taint, which finally created the split between Jews and Samaritans. The Samaritans thus were from the first a Jewish sect. Chaps. v-vii sketch the history of the Samaritans, under the Hellenic Empire, under the Romans, and under Islam. Under the first, many Samaritans as well as Jews migrated to Egypt. Apart from this little of their history is known till 128 B. C., when John Hyrcanus conquered them. From this time till 53 B. C. the Samaritans were dominated by the Jews. Pompey emancipated them from Judæan domination, and from Herod the Great to Vespasian they were recognized as a valuable buffer between the Jews and the outer world. They were comparatively well treated; and this was their happiest period. After the unsuccessful revolt of the Jews under Hadrian, the Samaritans shared in the rigorous treatment which that monarch meted out to the Jews, and were forbidden circumcision. Antoninus removed this restriction, but under Commodus, and his successors, their history was once more a checkered one, in consequence of persecutions, revolutions, and the espousal on the part of the Samaritans of the losing side in imperial

rivalries. Under the Christian emperors the Samaritans were persecuted as unbelievers, and under Islam they have been at various times subjected to even severer persecution. The wonder is that their constancy has preserved them as a people to the present time, for no chapter in religious annals, unless it be that of the Jews, contains a more heart-rending tale.

Chap. viii, on the geographical distribution of the Samaritans, shows that commerce led the Samaritans to settle in nearly all parts of Palestine and Phoenicia, and that in the fourth century they were divided into twelve districts by the high priests, and a priest placed over each district.

Chaps. ix to xi are devoted to the references to the Samaritans in apocryphal literature, the New Testament, Josephus and the Talmud. Much research has gone into these chapters, and they are very interesting. The literature clearly shows how akin to the Jews the Samaritans were recognized to be in the early times, how gradually bitterness and estrangement between them and the Jews grew until finally the breach was complete. Despised by the Jews, they were, nevertheless, for a long time regarded as a kind of intermediate buffer between that people and the Gentiles, and in earlier strata of the Talmud were accorded legal rights denied to Gentiles. The Talmudic booklet, *Masseket Kutim*, is translated in chap. xi to afford the reader a sample of the Talmudic treatment of the Samaritans, this booklet forming the most important section on the subject. It is impossible in a condensed statement to afford any idea of the information about the Samaritans which these chapters afford. Scanty as it is on the whole, it appears abundant in comparison with the utter lack of knowledge possessed by the non-specialist.

Perhaps the most interesting part of the book is the discussion of Samaritan theology (chap. xii). Samaritan theology comprised seven points, though only five of these are included in their creed, or confession of faith. These points are belief in Yahweh, the one God; in the angels; in the creation; in Moses as the servant of God; in the holy law; in Mount Gerizim as the house of God; and in the day of vengeance and recompense. Belief in angels and the creation are, however, not made a part of their formal confession.

The Samaritans emphasize the unity and aloneness of God with a Mohammedan-like earnestness. Opposition to Christianity has led them into this. Sometimes in Marka, their greatest theologian, God's glory seems almost to be hypostatized, but this is a passing phase of thought. Originally the Samaritans, like the Sadducees, made little of the angels, but through the influence of Judaism, of which their theology and ritual is in many parts a reflex, the belief in angels was accepted, though it never

developed into a belief in angelic hierarchies as in Judaism and Christianity. Samaritans hold that God has revealed himself in two great acts, creation and the giving of the law. In the view of most of them he created or even is *Tohu-wa-Bohu* and matter has no independent existence apart from him. As the Samaritans accepted only the Pentateuch as their Bible, Moses became to them the one mediator between God and man; he is even more than Mohammed to the Mohammedan, being almost what Christ is to the Christian. Similarly they gave to the law a heightened value; it is to them God's one expression of his will; it came forth from his essence. The dogma that Gerizim is the mount of God, was, in a way, forced upon them by their split with Judaism, but it has led them to distort the geography of the patriarchal narratives, and to locate the sites of Eden and of all patriarchal experiences in their immediate neighborhood. Their belief in a day of vengeance and recompense is a development of the old Israelitish idea of the day of Yahweh, which appears as early as Amos. Under the stimulus of Judaism it was developed as the centuries went by, since a need was felt for a complete theodicy. In this development belief in a Messiah was introduced, though it never played a part so important as it did in Judaism.

The concluding chapters (xiii and xiv) deal with the Samaritan sects, and with the language and literature of the Samaritans. Four "additional notes" follow an exhaustive bibliography and copious indices. Evidences of scholarly research is presented in numerous footnotes.

Professor Montgomery writes in a clear, though somewhat inflexible style, and his book should be welcomed by laymen and student alike, to whom it affords easy access to a mass of information about a much neglected sect, whose history is nevertheless interesting and pathetic.

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**The Ancestry of Our English Bible.** An account of the Bible Versions, Texts and Manuscripts. By IRA MAURICE PRICE, PH.D. Philadelphia: The Sunday School Times Co., 1907. Pp. xxiv+330. \$1.50.

One often desires a work which shall present in reasonable compass the main facts about the versions and translations of the Bible. Dr. Price's book supplies this need and answers questions concerning numerous points of interest. The list of illustrations contains many adjuncts for the understanding of the text. The diagrams are of special value. Several chapters are worthy of particular note: (1) that on the Samaritan Bible in which the origin of Samaritan worship and the reason for the limitation of its canon